

Expected Tourist Attractions after Pandemic Covid-19

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Abstract—This article aims to find out the possibility of certain sites to be the next tourist attraction after the end of this pandemic Covid-19. Since this article is likely a predicament stance then the methodology of this research is qualitative. The three aspects of the paper are; the feeling of curiosity among tourists toward this Covid-19 issue, examples of successful dark tourism and the opportunities taken by the government to regain their economy. The hypothesis of the next tourist attraction would be the wet market of Wuhan, in Hubei province where the pandemic started as well as the fastest ever built hospital in history. Some tourists love the brand of dark tourism or historical disasters such as the nuclear leakage Chernobyl city or Transylvania of Romania where vampires originated. Lastly, the recession of economy after the pandemic is the next calamity and the government will take the opportunity to offer the pandemic memorial products when promoting tourism.

Keywords—Expected tourist attractions and Covid-19

I. INTRODUCTION

According to World Health Organization (WHO), Coronavirus disease (COVID-19) is an infectious disease caused by a newly discovered coronavirus. Most people infected with the COVID-19 virus will suffer from minor to modest lung illness and recover without requiring special treatment. Older people, and those with underlying medical problems are more likely to get severe sickness. Protecting yourself and others from virus include washing your hands using an alcohol-based rub

repeatedly and not touching your face with unwashed hands.

The COVID-19 virus circulates mainly through droplets of drool or excretion from the nostrils when the contaminated individual coughs or sneezes, so it is important that each individual practice coughing into a flexed elbow. Currently, there are no definite vaccines or treatments for COVID-19. However, there are many enduring clinical experiments assessing possible treatments (WHO, 2020).

On December 31, 2019, the World Health Organisation's (WHO) China office heard the first reports of a previously unknown virus behind several pneumonia cases in Wuhan, a city in Eastern China with a population of over 11 million. The virus happens to have started from a Wuhan seafood marketplace where wild animals, including marmots, birds, rabbits, bats and snakes, are dealt illicitly. Coronaviruses are known to jump from animals to humans, so it is thought that the first people infected with the disease – a group primarily made up of stallholders from the seafood market – contracted it from contact with animals. The Wuhan market was closed for examination and scrubbing on January 1, but by then it looks like Covid-19 was, by that time, had already spread further. Some initial cases of Covid-19, nevertheless, was found to have caused people with no connection to the Wuhan market at all, indicating that the original path of social contagion may pre-date the market cases.

The Chinese authority reacted to the preliminary epidemic by putting Wuhan and neighbouring cities under a de-facto confinement involving approximately 50 million people in Hubei province. This quarantine is now gradually being relaxed, as authorities observe to see whether cases will rise again.

On March 11 the WHO officially announced that the Covid-19 outbreak is a pandemic. WHO had been evaluating this plague and was profoundly disturbed both by the disturbing levels of spread and seriousness, and by the alarming levels of inaction by few countries. Then, on February 11, the WHO declared that the official name of the disease is Covid-19. It is also known as a disease, termed Severe Acute Respiratory Syndrome Coronavirus 2, or Sars-CoV-2 for short (Matt Reynolds, 2020).

Covid-19 is strongly linked to severe acute respiratory syndrome (Sars) which was spread around the world in 2002 to 2003. That virus infected around 8,000 people and killed about 800 but it soon went itself away, mostly because most of those contaminated people were critically sick, so it was easier to keep under control. A lesson from the past, supports an idea of the past as a series of interwoven catastrophes that offer informative understandings into cause and effect. Historians should be able to make simple comparisons and analyse the exact contexts of epidemics, inquiring, for example, in what ways SARS and COVID-19 are in fact equivalent. The description of the new virus as severe acute respiratory syndrome coronavirus 2 (SARS-CoV-2) by the International Committee on Taxonomy of Viruses 8 diagnoses it as hereditarily associated to but distinct from severe acute respiratory syndrome coronaviruses (SARS-CoVs). What is remarkable, are the discrepancies between the historical moments of the advent of SARS and COVID-19. The SARS outbreak occurred in late 2002 and 2003, not long after China had returned control over Hong Kong in 1997 (Robert Pecham, 2020).

The next part will explain why the catastrophes of Pandemic Covid-19 will be the next attractions for the dark tourism.

II. LITERATURE REVIEW

A. Dark tourism

Dark tourism is not a new brand. According to Phillip Stone in 2005, "Dark tourism is the act of travel and visitation to sites, attractions and exhibitions which has real or recreated death,

suffering or the seemingly macabre as a main theme". Covid-19 also shares the similar deadly suffering experiences of mankind.

This concept was brought up by Romania who was struggling to maintain her current touristic image due to poor image designation which make her hardly distinguishable among other countries. Then, dark tourism become a national brand which is proven to be very popular in Western Europe and folklores lovers. Transylvania contains a great deal of historical sites that are renowned for the gruesome punishment or bloody executions. This city also was chosen as a starting point to represent Romania because it is already benefitting from a lot of free publicity mainly due to Hollywood movies that connect it to a vampire's origin (L. Ghetau & L.V. Esanu, 2010).

There are also other countries benefiting the brand of dark tourism. There is Ukraine which is famous with ruined but dangerous nuclear site of Chernobyl. Vietnam showed the grimace underground route or known as rat tract which help them defeated America. Cambodia presented the stories of death tree where the cruel Pol-Pot regime smash the head of baby or toddler to death. Japan is also famous with its suicide forest that attract curious tourists. In short, each country has its own sites that can be renowned as dark tourism sites.

These sites would attract Historians, traditionalists, folklores lovers or even haters. However, some tourists love the idea of getting happiness through challenging adventurous activities.

Based on Aishath Shakeela and David Weaver (2018) studies, tourists with hedonistic reasons may look at Pandemic Covid-19 not as catastrophic issue but as a challenge of need fulfilment. In Maldives, the tourist with hedonistic attitudes have changed the image of the island into an unholy and miserable place for the local. They have been linked to revenue loss generated by changes from high salary production to a lesser stipend. The hospitality occupation has also formed undesirable views of tourism employment (Casado-Diaz & Simon, 2016; Lacher & Oh, 2012), heading to low and/or non-participation (Tosun, 2002).

Tourism's facilitation of heritage conservation is documented, but anxieties on tradition loss (Gu & Ryan, 2008; Tucker & Carnegie, 2014), fading communal wealth (Diedrich & Aswani, 2016; Okazaki, 2008), negative ecological effects (Kaltenborn, Andersen, Nellemann, Bjerke, & Thrane, 2008; Kerstetter & Bricker, 2009), and tourism's intrusion in daily life and thronging effects (Teye, Sonmez, & Sirakaya, 2002) all substitute bad opinions. Emotional solidarity with tourists, however, affiliates with positive perceptions (Hasani, Moghavvemi, & Hamzah, 2016; Li & Wan, 2017; Woosnam, 2011).

Ruut Veenhoven's (2003) look at hedonism as a way of life, is illustrated by directness to enjoyable experience. There are many misgivings about hedonism. It is denied on ethical foundations and said to be damaging to long-term contentment. Many inspirations have been presented for hedonism such as "The Experience Requirement". It is something that can help or hurt a being only if it disturbs her encounters in some way—specifically, their phenomenology (or 'what it is like' to be having them). If the experience requirement is true, then debauchery seems likely to be true as well.

If things must intrude on somebody's experiences in demand to gain or harm, this is likely because profiting and damaging are involved in affecting people's experiences in various ways. If profiting and destroying just entail in affecting people's experiences in various ways, this is likely because they just reside in affecting people's pleasures and pains specifically. It may be suggested that, while it is indeed essential in order to benefit or harm someone that one influences her experiences in some way, more is required. For example, it may be that an order to benefit someone, one must give her, not only a delight, but, say, actual fame (or friendship, health, success, desire-satisfaction, or whatever it may be). Such a view does not count as hedonistic, but it appears just to meet the experience obligation (Ben Bramble, 2016). In short, tourist with hedonistic motivation and appeal for the experience requirement will undoubtedly travel to places related to Covid-19 icon.

The next alarming experience belong to the Tablighi group. Will the mosques where

the tablighs' had their gathering will be the next tourist attraction? Every mention of the Tablighi Jama'at, a loose group of Muslim missionaries who talk to fellow Muslims, often invokes up descriptions of puritan Muslims with long beards and loose-fitting dresses. Such typecasting is not always wrong. Those who attend Tablighi groups have been instinctively trained during their many congregations at local mosques to dress and behave in a standardized fashion. More recently, followers of tabligh have become the spotlight, with some condemning them in social media groups after a gathering joined by tens of thousands at the Sri Petaling mosque was named as the ground for a thorn in Covid-19 cases. In the past, their monthly congregations at Masjid India in Kuala Lumpur would entice thousands of people from all walks of life.

After any disaster is over, it is a normal for an authority to erect a memorial park or zone or statue or building which represent the gruesome stories that happened in their country. New York is famous with its Ground Zero after September 11. China will be famous with its wet market where the virus started to spread. The fastest ever hospital built also would be the next sacred sites where death and healing dueled. The relatives of the victims will drone to the memorial building where thousand porcelain urns with ashes were put. Even the victims' graveyard or tomb around the world would be visited so that the relatives could provide proper burial according to their traditional custom and religion, wherein they were unable to do that during the pandemic time.

Though without any memorial sign erected, tourism will be the main agenda of the government to overcome the great recession after the end of pandemic.

B. Travelling Experiences and Pandemic Curiosity

At the same time, those who have appalling numbers of travelling experience tend to flock themselves to the iconic Covid-19 related places. Table 1 is taken from a research done in 2018. It is important to question the respondents' experience as traveler or as tourist so that they may answer the next questions. For question

1, most of them travel because they wanted to appreciate the nature. The Majority of them also travel because they want to escape form the usual environment they are residing, and they hope to see different views. Again, the majority of them agree that they gain a lot of knowledge when they travel which is required in Islam where Allah demands us to travel to seek the truth. When the questions concerns the reason of travelling to visit relatives or friend, the answers are scattered between agree and disagree but most respondent answered for neutral and agree.

In short, the tourist within categories especially those who want to learn new knowledge as below have tendency to flock themselves into the dark tourism center that related to covid-19 places.

TABLE I. QUESTIONNAIRES ANALYSIS

SECTION A - ITEM :					
No	Questions	Very Disagree	Disagree	Neutral	Agree
1.	I travel to visit and appreciate nature	0	0	2 6.7%	9 30.0%
2.	I think I need to travel to escape from usual environment	0	0	3 10.0%	9 30.0%
3.	During the travelling, I learn something new	0	0	1 3.3%	9 30.0%
4.	I gain and enhance my knowledge when I travel	0	0	0	8 26.7%
5.	I do travel because want to visit friends and/or relatives	1 3.3%	2 6.7%	11 36.7%	11 36.7%
6.	I am travelling to experience new tourist destinations	0	0	5 16.7%	7 23.3%
7.	I like to travel to meet and interact with local people of visiting places	0	0	8 26.7%	13 43.3%
8.	I always include visiting cultural and historical destination whenever I do the travelling	0	0	7 23.3%	15 50.0%

III. CONCLUSION

In conclusion, every disaster has its own benefit which no human can figure out. People are suffering now but there is always hope to pursue a better life. Everyone is amazed with the clear sky and healthy air during months of lockdown. Palm oil is discriminated in Europe and now they devour it as savior trees. This article may look insensitive to what is happening right now, but the most important thing is to turn the worst of future into a better world.

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